

## Humorous Department.

## UNCLE JOE'S DOG STORY.

"I never told you about that dog, Bowse, did I?" said Uncle Joe Kite, calmly refilling his pipe and lighting it with a splinter which he tore from the fire log.

"Well I reckon not—leastways I haint never heard it, not to my recollection—no!" replied Siah, who had just finished a very truthful and entirely probable account of a South American lizard which had swallowed itself and choked to death on its tail.

"No, I'm really shore you haven't!"

"Well," resumed "Uncle Joe," spreading out a pair of feet that looked like a couple of horse blocks—"wall, that dog followed me clear through the Kaffir war—clear through it."

"The what war?"

"The Kaffir war."

"What war that be?"

"Why, in Africa, to be sure. Them Kaffirs are death in a fight. They ain't particular where they strike ather, or what they strike with. A couple of just as handy as 'em as a bulldog. They're some, I tell you, Siah, on a ploughs. Wall, that dog, did you ever notice his tail—clue, I mean?"

"I reckon not."

"Wall, that dog's tail is a miracle. When we were a been shot at by a band of them Kaffirs, that dog's tail was the only thing that kept him from getting shot."

"I reckon yass," said Siah doubtfully, and placing a cubic foot of nigger head in his mouth—"Yass."

"Fact. You see, he stood with his hind end toward the Kaffirs, and knocked the balls off with his tail just as fast as they come. One ball struck it, down towards the thick, and it bounced back and struck the very feller in the eye as had fired it, killin him immediately."

"I reckon yass," interpolated Siah, who began to tremble for the popularity of his lizard yarn.

"Wall, another of the balls struck the point of that tail; and hange me if the bullet didn't split in two, one half lodgin in the calf of a soldier's leg, and tother fell to the ground kivered with hair."

"I reckon yass!" and Siah ejected a mouthful of juice over Joe's feet on the back log, where it sizzed and hissed and spluttered into a dozen bubbles. "That bakker has a genuine yass, I reckon—yass."

"That dog," Joe pointed to the animal in question, which seemed in the fire light like a huge boiled ham, sprinkled with pepper and salt. "That dog once come nigh upon getting his death in a curus and very onastisfactory manner. He has first rate smellin powers."

"Yass, I reckon," said Siah, moving further away from the dog, "and I reckon his smellin powers are increasin amazing—yass."

"Yes; as improves the flavor stratin. Wall, as I was sayin," continued Joe puffing away vigorously, "he kin smell a mile off; and he's a powerful strong dog."

"I reckon yass," said Siah, as he moved a few feet further off from the canine; yass, you mought a made it two miles, and his strength wouldn't a weakened any. I reckon—no?"

"Waal, as I was sayin, that Bowse is an uncommon dog, and he's a distressing fast dog on his feet. He kin run faster than a little boy's nose in December. Fact."

"I reckon yass!" and Siah took another quid half an inch larger than the old one, and he had flattened against the chimney jamb.

"Bowse, when that dog runs he runs. I've seen him run so fast that his fore legs could not keep up with his hind legs. He's beat himself often, on a square heat. Siah, you'd better give that fore leg a hite with your foot, or it will drop out on the barth."

"I reckon yass."

"Them Kaffirs, how he hated 'em. I've known him to follow a Kaffir, in a sneakin' way—for he is cavous about gettin' into trouble—for ten days on a stretch. Efa Kaffir went to sleep, Bowse nailed him by the throat and shuk him, and then—"

"I reckon yass."

"Well, as I was going to tell you, that dog—Bowse, is his name—guess he must be, len me see, nigh about ten years old. I got him of Jemmy Peltis, over yonder on Shrunck creek. Peltis is a great feller for dogs, tho' he isn't much on hoss meat. You knowed Peltis, didn't you, Siah? That wetheris darter which run off with the city chap in the speckled breeches and shiny hat."

"I reckon yass, sartin."

"Well, Peltis set great store by that dog, and Lije—you've heard of Lije Peltis?"

"I reckon yass," ejaculated Siah, growing rathless.

"Wall, Lije had trained Bowse so kerkful that he'd jump over a chunk of vittles an' eat it without bein' told. He'd fetch an' carry too—fetch himself up to a pound of liver and carry it off just easy."

"Yass," said Siah.

The dog arose, gaped, scratched his head looked wistfully into the fire, and shook himself. Siah moved further away.

"Lay down, Bowse!—down there now. Ie knows I'm talkin' to him! Well, one day when I was taken prisoner by a parcel of them nakid vagabond Kaffirs, and kerried to their village consistin' of two stumps and a briar-bush, the principal bodin' bein' a hole in the ground, that dog done somethin' and done it afore the whole crowd of Kaffirs—"

"I reckon yass."

"What he done was this; he was sportin' on ahead of us, when all of a sudden, he stopped, come to a dead halt about more or less than a dozen yards in front of a jungle. Then we heered a roar that sounded like an earth-quake afficted with a headache, and out bounced a tre-menjus lion, an old feller of gigantic aspect. He was a ripper! Bowse crouched, and so did the lion; and Bowse looked at the lion, and the lion looked at Bowse. All the Kaffirs took to their heels, cept one, and he was skeered into such an awful amount of perspiration that he swam off in it; kinder melted out of sight. Well,—"

"I reckon yass," Siah saw that his lizard yarn was demolished.

"Well, the lion riz and made a lunging leap at Bowse, and Bowse, bein' prepared, made a lunge at the lion at the same time. In size the lion was a little trifle bigger than Bowse."

"Yass," ejaculated Siah excitedly.

"Both jumped and met in the air half way. The lion jumped with his mouth open, and Bowse, bein able to stop himself, dove head first straight down the lion's throat, and were out of sight in a jiffy. The lion dropped instanter, and crouched, settin' up his mouth tight."

"Well," returned Joe, coolly knocking the ashes from his pipe, "as far as I can recollect, he must have kept straight on—and that's a darned sight more'n your lizard could do under the same circumstances."

Old Joe placed his pipe upon the mantel, took a glass of applejack, laid down upon the floor, using the said Jack's little filly for a pillow, and was soon among those other Kaffirs—his dreams.—Cincinnati Sunday Transcript.

A WITNESS—A boy eight years old, being offered as witness at a Justice Court in Boston, was examined as to his understanding the nature of an oath. The Justice inquired—"Do you know anything about hell?" The boy scratching his head for a moment, and looking at the Justice innocently replied—"No sir! no! I never was there in my life!" He was allowed to testify.

"Pa, I know what a fillybuster is."

"Well Johnny, what is a fillybuster?"

"It is green clover." "Green what?"

"Green clover. Cause when uncle Jack's little filly floundered herself, she said a little more of this green clover would a busted her; and ef it had, wouldn't it a been a fillybuster?" "Go to bed child; go to bed."

## The Farm and Fireside.

## REASONS WHY.

Why does boiling faster render meat hard? Because the excessive action of heat causes the albumen of the meat to set solid, crimps the fleshy fibres and prevents the heat having a gradual access to the interior.

Why, when a good soup or broth is required, should the meat be put into cold water? Because as the heat developed gradually there occurs an interchange between the juices of the flesh and the external matter. The soluble and the savory parts of the meat escape and enrich the soup.

Why are steaks generally healthful and digestible? Because, being compounds of various substances, they contain all the elements of nutrition, and, as the office of the stomach is to liquify solid food before digesting it, the previous stewing assists the stomach in this particular.

What causes the crackling noise when lard is put into a frying pan? Lard always contains some portion of water, and it is the explosion of this water into steam, forcing its way through the fat. The heat at which fat or oil boils is much greater than water. When the crackling ceases the water has been driven off from the fat, and when the fat begins to boil or bubble its heat will be very high.

Why, in frying fish, should the fat or oil be made very hot before the fish are put in? Because, if the temperature is low when the fish is put into the frying pan, it becomes sodden in the steam formed by its water; but if the oil is very much heated the water will be at once driven off, and the fish nicely browned by the scorching oil.

Why should fish or meat that is being fried be frequently turned? Because the turning assists in the evaporation of the water. When the fish or meat is allowed to lie too long the steam is generated under it and the surface becomes sodden; and the moment the steam is driven out, the surface catches to the hot pan and becomes burnt and broken.

Why is broiled meat so juicy and savory? Because the action of the fire, hardening its surface, seals up the pores through which the juices might escape. It acts in the same way that the sudden stop to boiling water does upon the joints of meat, but more effectually. To turn broiling meat never use a fork, but tongs; a fork opens an escape for the juice, and wastes the best parts of the meat.

Why is cabbage rendered more wholesome and nutritious by being boiled in two waters? Because cabbage contains an essential oil which is apt to produce bad effects; and it is recommended that it should be boiled in two successive waters, and then it is soft and digestible.

THE BENEFIT OF LAUGHTER.—Dr. Green, in his "Problem of Health," says there is no more the remotest corner or little inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter.

The life principle, or the central man, is shaken to its inmost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason every good hearty laugh in which a person indulges tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces.

Doublets, the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the mind, and less to drugs for the body; and will, in so doing, find the best and most effective method of producing the required effect upon the patient.

FARMING.—That nation alone is independent that relies upon its own products of the soil for its provisions; upon its manufactures for its necessary articles of common household and general use. Home industries, home skill and progressive growth make a country wealthy and great.

We must, at least, make use of all the natural advantages which we possess. Viewed in an agricultural, manufacturing, or commercial sense, the more we purchase away from home, the harder we must toil to amass wealth. It is what we sell, not what we buy, that brings in money to our pockets. The South purchases nearly all its horses and mules from the West. Thus we help to enrich the West while we impoverish ourselves. The West furnishes us likewise with a large portion of the food that we consume—another unnecessary drain from our purses.

It matters not how fruitful our land; how low our labor, we cannot prosper under such a system of farming.

We must make our farms self-supporting by first raising all the stock and provisions necessary to meet our wants. Then will our cotton crop add to our individual and country's wealth.—Southern Journal.

FARMER'S WORKSHOP.—Every farmer should have a room, large or small, provided with a bench and vise, where many little jobs may be done that cost money if carried to the mechanic, and often hinder the farmer more than the money cost of the job. If such a room can take a small stove, where a fire can be kept in cold days, it will pay for itself in the cost of fitting up with a bench and a workbench. The boy, too, will enjoy such a workshop, and will not be any more likely to leave the farm, for having one provided for their accommodation or amusement on rainy days. Many farmers do their own carpenter work, such as repairs on buildings, mending farm implements and tools, and even building new work when they are any way handy with tools.

With a little previous planning and getting ready in the fall, a good deal of building and repairing might be done during the winter season, while the farmer's time is less valuable than in mid-season.—N. E. Farmer.

FRENCH WAY OF WASHING CLOTHES.—Two pounds of soap are reduced with a little water to a pulp, which, having been slightly heated, is cooled in ten gallons of water, to which is added one spoonful of turpentine oil and two of ammonia; then the mixture is agitated. The water is kept at a temperature which may be borne by the hand. In this solution the white clothes are left for two hours before washing them with soap, taking care in the meantime to cover the tub. The solution may be warmed again and used once more, but it will be necessary to add half spoonful of turpentine oil and another spoonful of ammonia. Once washed with soap the clothes are put in hot water, and the blue is applied. This process, it is obvious, saves much labor, much time and fuel, while it gives to the clothes a whiteness much superior to that obtained by any other process, and to the destructive use of the washboard is not necessary to clean the clothes from impurities.

COLIC.—The symptoms of colic, one of the most fatal diseases to a horse, are readily detected. The horse invariably scrapes with his fore feet, kicks at the stomach and shifts about, turns around, smells the floor, lies down, rolls, remaining for a time on his back, and breathes heavily throughout. At a recent meeting of the London Farmer's Club, a relief and sure cure was presented by a gentleman who has been all his life among horses.

When the horse shows the symptoms of attack of colic, apply at once a horse cloth or woollen rug, wrung out of boiling water, and lay it over the sides, and cover with another couple of cloths to retain the heat. As they cool, renew the cloths as often as needful. A large bar-poultice, as hot as can be borne, is equally effective, and retains the heat longer.

## Reading for the Sabbath.

CONDUCTED BY REV. ROBERT LATHAN.

(Original)

## PREACHING.

From the commission which our Saviour gave the first preachers of the New Testament dispensation, we learn, very accurately, the nature of the work which they were to perform. That commission, as recorded by Matthew, is in the following words: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20.

The "therefore," in this commission introduces an inference drawn from the declaration made by the Saviour in the 18th verse. The declaration is that "all power is given unto him in heaven and in earth."

This being the case, Jesus Christ asserts his right as well as his power, to commission individuals to promulgate the doctrines of his kingdom.

On account of his mediatorial relationship to the Father, the government of this world and probably of all worlds, has been, in a sense that we cannot fully understand, committed to the God-man, Jesus Christ. As a divine person, his kingdom is an everlasting kingdom, and as the incarnate Son of God reigning in and over his people, defending them in time and blessing them in eternity, his kingdom will have no end; but the Scriptures constantly speak of the kingdom of Christ in a three-fold sense. In the first two it is everlasting, and in the other it is temporary.

For the purpose of carrying on to perfection his mediatorial and heavenly work, Jesus Christ has been invested with dominion over all things, both in heaven and earth. When the end comes, he will deliver this kingdom up to his Father.

That this mediatorial work, in its application to sinners may be accomplished, Jesus, after his resurrection and prior to his ascension, commissions men of his own selection to "go into all the world and preach the gospel to every creature."

The following questions may be appropriately discussed:

First. What is the gospel? This question is very easily answered. It is simply the doctrine of the Scriptures. Nothing more and nothing less. This is manifest from the language of the commission itself. The Apostles were commanded to "teach all nations;" but the subject matter of their teaching was not left to their own choice. Hence, it is added, "teaching them (all nations) to observe all things whatsoever I have commanded you." Clearly, this includes both precept and practice.

In the order of nature and in point of time, precept or doctrine is first, and then follows practice. Since faith cometh by hearing, and hearing by the word of God, there can be no evangelical faith without knowledge. We must know before we can believe. The gospel is called good news, because it makes known to sinners a way of recovery from the dominion and consequences of sin.

The next question that may be asked is, "Who are the proper persons to preach the gospel?" It may be remarked that, under New Testament dispensation, there is a sense in which it is the duty of all who embrace the gospel to teach or preach it; just as under Old Testament dispensation there was a sense in which it was the duty of all God's people to prophesy; but it is by no means the duty of all men to engage in preaching the gospel. In the sense contemplated in the commission given by Christ to his apostles. It would be as great a sin for every man, under New Testament dispensation, to set himself up as a preacher, as it would have been under Old Testament dispensation for every man to have undertaken to officiate as a priest.

It is manifest that without piety, no man is fit to preach the gospel; but it is far from being the duty of every pious man to engage in this work. Whoever undertakes to teach, must have a correct and thorough knowledge of what he engages to teach. But a man may be able to teach, and yet not possess his knowledge to others. Hence, the preacher must be a teacher. Still, we are not to conclude that every man who is pious, well instructed in the Scriptures and capable of communicating what he knows to others, is called to preach the gospel. When our Saviour ascended up on high, he gave gifts to men. These, with propriety, called his ascension gifts, and carefully specified. Some of them are "apostles, prophets, evangelists, pastors and teachers." Eph. 4: 11.

The meaning seems to be that when our Saviour ascended up on high, he bestowed upon some individuals special gifts and graces, which fitted them for the discharge of the duties which belong to apostles, prophets, evangelists, pastors and teachers. These individuals were fitted for the duties of a particular office, and were, by the providence of God, and especially by the Holy Spirit, called to the position which the King and Head of the Church designed them.

Apostles and prophets are generally regarded as having been extraordinary and temporary officers. In other words, they were officers chosen for an extraordinary and temporary work, and so soon as their work was accomplished, the office ceased to exist. It was necessary, therefore, that an apostle, that the individual had seen Jesus after his resurrection. To testify to this fact, was an important part of the work of an apostle.

There can be no doubt but in the New Testament Church, there were, for some time—how long we cannot say—individuals who were endowed with the ability to predict future events. See Acts, 21: 11. Agabus manifestly was endowed with a gift which Paul the apostle did not receive. We venture to say that the gift of prophecy, mentioned among the ascension gifts of our Saviour, is included that inspiration which filled certain individuals, as Matthew, Mark, Luke and John and others, to complete the Scriptures; or in other words, to write the New Testament.

As already intimated, the offices of apostle and prophet have long ceased to exist in the Church. Evangelists, pastors and teachers still continue, and will continue to the end of time; for the promise of the Saviour is, "I will be with you always." It is the exclusive privilege of Jesus Christ to select the individuals who are to be, during the church's militant state, evangelists, pastors and teachers, and to whom the Saviour bequeathed the "multitudes," he was moved with compassion on them, because they were scattered abroad as sheep having no shepherd." With regard to the spiritual necessities of these multitudes, what instruction did he give his followers? After declaring that the harvest is truly plentiful, but the laborers few, he truly commanded his disciples "to pray ye, therefore," in view of the great necessities of the case, "the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 35-38.

Again, it may be asked, what end is proposed to be accomplished by the preaching of the gospel? This inquiry is easily answered, because the answer is given in the Scriptures. It is, says Paul, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The object was, that the church might be "blended into official positions of either evangelists, pastors or teachers, that, under the guidance of the Holy Spirit, they may, as his ambassadors, convict sinners of their sin and convert them from their sins unto God, and build them up in their most holy faith. They are laborers together with God; not in redeeming sinners, but in saving them, or in fitting them for Heaven.

## Miscellaneous Reading.

## HOW TO SPOIL A HUSBAND.

It is an old proverb that "a man is what his wife will let him be." Like all proverbs, it is often enough true to be taking to the popular mind. A man's conduct, his morals, his general thrift are determined by a variety of circumstances. But none among all the influences that act upon him is to be compared with the influence of his wife. A man may be good in spite of a foolish woman; but the chances in any case are against it. A man may be bad, notwithstanding the presence of a discreet and excellent woman; but unusual temptation of great depravity will be required to effect such a result. A woman's influence is pervasive and continuous. Rising up, lying down, going out, or coming in, she is with the husband. Others have to gain access to him. She has a near place and the first chance always; the first in the morning and the last at night. She touches all the springs of life, through her children, through her domestic arrangements, through her personal attractions. She reaches his pride, his ambition, his temper, his love, and his passions, as no other one may. The strongest natures can only partially maintain an independence, and common natures not at all. In this paper I shall endeavor to give him a warning reception. Whenever anything goes wrong, put on your question, watch his words and actions, and throw up to him every day, in the most provoking manner, his little mistakes. This will form a first-class receipt for ruining any common man. He will be sure to take his comfort somewhere "away from home." If his home is dreary, the drinking-shop is gay and genial. If his wife peppers him, all the more reason for spending as much time with jolly fellows who tell good stories, drink in good fellowship, and have no duty generally. Then, the wife will have a good chance to excite sympathy in her behalf, as a poor neglected creature and the husband will be regarded as a monster! At this stage of affairs she should treat him before folks with studious kindness and with angelic meekness; the trouble will be amply repaid by the liberty which she will have as soon as they are by themselves. If a woman sets out, she can make home little better than a hell. But women do not need to pursue such a vulgar path to ruin. A wife may love her husband and her children, and may perform her ordinary duties faithfully, and yet ruin her husband by her selfish ambition. I say selfish ambition, for there is such a thing as a sensible, thrifty, and honorable ambition. It is a good thing to have an ambitious wife. A man is quickened, stirred up, and kept sharp. He is inspired to better his condition and to lift his children to a level far above that at which he started.

But, let a woman's ambition turn on show and seeming rather than on substance and reality, and she will drive her husband to ruin, unless he is made of uncommonly good stuff. She wishes to equal the best. She is ambitious of clothes, of a fine house, of a fine carriage, of a fine position. She is ambitious of the respect of her neighbors. She wishes to be a lady, and she will do anything to be a lady. She will have a little beyond her means; she will have clothes not consistent with her income; she demands expensive pleasures which suck up her slender earnings; she runs him in debt, keeps him feverish with anxiety, and finally poisons his very honesty. Many a man breaks down in reputation and becomes a castaway, under the stimulation of his wife's dishonest ambition. For, to live beyond one's means is dishonest, and to desire to do so is to desire a dishonest thing.

Let a woman scatter farther than her husband can gather; let her notion of duty be her own; let her religion be severe and censorious, and stand along the path of duty like a thorn-bush hedge on a garden walk, which pricks and tears everybody that goes near it; let her secure the art of making home uncomfortable, and of tempting her husband to prefer any other place to it; let her use her husband as seamstress do pin-cushions, to stick upon and, with ordinary luck, she will ruin any commonly clever fellow in a few years. Having driven him to a drunkard's grave, she can muffle her martyred heart under funeral-smelling crape, and walk in comely black, until some new victim helps her put on again her wedding suit.

KING SOLOMON'S BLACKSMITH.

And it came to pass when Solomon, the son of David, had finished the Temple of Jerusalem, that he had called unto him the chief architects, the head artificers, and cunning workers in silver and gold, and in wood, and in ivory, and in stone—yea, all who had aided in rearing the Temple of the Lord, and he said unto them:

"Sit ye all at my table; I have prepared a feast for all my chief workers, and cunning artificers. Stretch forth your hands, therefore, and eat and drink, and be merry. Is not the laborer worthy of his hire? Is not the skillful artificer deserving of honor? Muzzle not the ox that treadeth out the corn."

And when Solomon and the chief workmen were seated, and the fatteness of the land and the oil thereof were set upon the table, there came one who knocked loudly at the door, and forced himself even into the festal chamber. Then Solomon the King, was grieved.

"What manner of man art thou?"

The man answered and said:

"When men wish to honor me they call me Son of the Forge; but when they desire to mock me, they call me blacksmith; and seeing that the toil of working in fire covers me with sweat and smut, the latter name, O King, is not inapt, and, in truth, thy servant desires no better."

"But," said Solomon, "why came you thus rudely and unbidden to the feast, where none save the chief workmen of the Temple are invited?"

"Please ye, my lord, I came rudely," replied the man; "because thy servant obliged me to force my way; but I came not unbidden. Was it not proclaimed that the chief workmen of the Temple were invited to dine with the King of Israel?"

Then he who carved the cherubim said:

"This fellow is no sculptor," and he who inlaid the work with pure gold said: "Neither is he a workman in fine metals."

And he who raised the walls said: "He is not a cutter of stone."

And he who made the roof cried out: "He is not cunning in cedar wood; neither knoweth the mystery of uniting pieces of strange timber together."

Then said Solomon, "What hast thou to say, Son of the Forge, why I should not order thee to be plucked by the beard, scourged and stoned to death with stones?"

And when the son of the Forge heard this, he was in no sort dismayed, but advancing to the table stretched up and swallowed a cup of wine, and said:

"O King, live forever! The chief men of the workers in wood, and gold, and stone have said that I am not of them, and they have said truly. I am their superior; before they lived I was created. I am their master, and they are all my servants." And he turned him round, and said to the chief of the carvers in stone,

"Who made the tools with which you carve?"

And he said: "The blacksmith."

And he said to the chief of the masons: "Who made the chisels with which the stones of the Temple were squared?"

And he said: "The blacksmith."

And he said to the chief of the workers in wood:

"Who made the tools with which you heaved the trees of Lebanon, and formed them into the pillars and roof of the Temple?"

And he said: "The blacksmith."

Then said he to the artificer in gold and in ivory:

"Who makes your instruments, by which you work beautiful things for my lord, the King?"

And he said: "The blacksmith."

"Enough, enough, good fellow," said Solomon. "Thou hast proved I invited thee, and thou art all men's father in art. Go wash the smut of the forge from thy face, and come and sit at my right hand. The chiefs of my workmen are but men—thou art more."

So it happened at the feast of Solomon, and blacksmiths have been honored ever since.—London Magazine.

IT DID.

A bar-tender always takes the opposite view of everything. The other day Mr. Gallagher was in a Court street saloon and tipped his chair back and went over and jammed his head into a cuspidor and was considerably hurt. The incident annoyed him, and the bar-tender told him he hadn't ought to swear. Gallagher said that when he picked up the head of a man who had died of a sudden, he would not believe it, and the result was a bet. Then, for the test, Gallagher got an ordinary brick and heated it fearfully hot and placed it on the marble bar. Now a brick doesn't show heat, and therefore, it was not surprising that when Mr. Gallagher came in and saw the brick on the bar he should pick it up. He, however, showed no disposition to put it in his pocket, or do anything else with it; he immediately laid it down and made frantic gestures and said a number of wicked things. Then he came a butcher, who also picked up the brick and laid it down. He looked around savagely, and after freeing his mind of some unwholesome notions, said he shouldn't see anybody laughing, as he preferred not to be under the necessity of doing murder. The next victim was a Chinaman, and he spoke every word of English he knew, and two-thirds of what he remarked would be improper in a Sunday-school. He joined Mr. Gallagher and the butcher in sucking his fingers and watching for the next man. He came in the form of a prominent politician, and as he placed the brick upon the bar, his language sounded like an election talk. The bar-tender began to be nervous, but the next man, a man of means and widely waved his hands without saying a word. It appeared that he was a dumb man. So the next man would decide the bet. He was a young man from the lumber districts of Maine, and didn't look like a talkative chap. But when he got hold of that brick his jaws seemed to become loose, and the way he blasphemed even shocked a parrot, and the butcher said he'd give seventy-five dollars if he could talk like that. Gallagher had won. "He rose up and explained the affair. The six, headed by the young man from Maine, started for him as one man. They pulled him all over the place. They brushed the ceiling with him, used him for a foot ball, threw him down the cellar, tore his clothes off and made him drink water. They say they wanted to see if it would make him swear. It did.

MISERABLE MORMONS.—In Salt Lake City, the Mormons held a prayer circle at the "altar of prayer" in the Endowment House, on all special occasions. The leading priests and elders lock arms, join hands and form a circle around the altar. When officiating high priest joins the circle with his left hand, and raises his right hand heavenward and prays fervently. The Mormons say that the electric current of prayer passes from the circle through the high priest up to the throne of heaven, and is the most powerful and effectual kind of prayer, and is sure to be answered. President Garfield, in his inaugural address, condemned the Mormon infallibility. This aroused the indignation and hate of the Mormons, and, from that time, the "prayer circle" has been constantly imploring the deities to send down lightning bolts to smite the assassin first reached "Zion" there was joy and satisfaction among the Mormons; their prayers were answered, as they thought; but now that there is a chance for the President's recovery, they feel sorry, like the assassins, and wish that another bullet or two had been fired to finish the dreadful work. If the President recovers there will be joy all over the United States except among the Mormons. When Abraham Lincoln was assassinated there was a time of great rejoicing in Salt Lake City. The "Saints" gathered and had a time of rejoicing, singing praises and giving glory to God for the assassination.

NEATNESS IN WOMEN.—A woman may be handsome or remarkably attractive in various ways; but if she is not personally neat, she cannot hope to win admiration. Fine clothes will not conceal the slattern. A young woman with her hair always in disorder and her clothes hanging about her as if suspended from a prop, is always repulsive. Slattern is written on her person from the crown of her head to the sole of her feet, and if she wins a husband, he will turn out, in all probability, either an idle fool or a drunken ruffian. The bringing up of daughters to be able to work, talk and act like honest, sensible young women, is the